



THE WEEK THAT CHANGED ETERNITY



FIRST MELISSA



THE WEEK THAT
CHANGED ETERNITY

Wednesday, April 1 at 6:30 pm

JESUS AND PASSOVER

A teaching demonstration by Pastor Trey Graham





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Passion Week Timeline

Day 1: Palm Sunday

Jesus enters Jerusalem and is welcomed by the crowds waving palm branches.
(Matthew 21:1-11, Mark 11:1-11, Luke 19:28-44, and John 12:12-19)

Day 3: Holy Tuesday

Jesus evades ambush, gives Olivet discourse.
(Matthew 21:23-24:51, Mark 11:20-13:37, Luke 20:1-21:36, and John 12:20-38)

Day 5: Maundy Thursday

Last Supper, Jesus is betrayed by Judas and arrested in the Garden of Gethsemane.
(Matthew 26:17-75, Mark 14:12-72, Luke 22:7-62, and John 13:1-38)

Day 7: Black Saturday

Jesus' body lays in the tomb and is treated for burial; disciples come out of hiding and mourn openly.
(Matthew 27:62-66, Mark 16:1, Luke 23:56, and John 19:40)

Sunday

Monday

Tuesday

Wednesday

Thursday

Friday

Saturday

Sunday

Day 2: Holy Monday

Jesus curses the fruitless fig tree, enters the temple and clears out the corrupted money changers.
(Matthew 21:12-22, Mark 11:15-19, Luke 19:45-48, and John 2:13-17)

Day 4: Spy Wednesday

Jesus and disciples rest in Bethany. Judas agrees to betray Jesus.
(Matthew 26:12-14, Mark 14:10-12, Luke 22:3-6)

Day 6: Good Friday

Jesus is put on trial and crucified, then taken down from the cross and placed in the tomb.
(Matthew 27:1-62, Mark 15:1-47, Luke 22:63-23:56, and John 18:28-19:37)

Day 8: Resurrection Day

Multiple eyewitness accounts of Jesus having resurrected and the discovery of empty tomb.
(Matthew 28:1-13, Mark 16:1-14, Luke 24:1-49, and John 20:1-23)

Last Week of Jesus' Life

**Palm
Sunday**

**Resurrection
Sunday**

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday	Sunday
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Jesus' Triumphant Entry			Judas Plans His Betrayal of Jesus	Judas Betrays Jesus	Jesus' Physical Body Dies	Jesus Is In The Grave	Jesus Returns To Life
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Day
6 am - 6 pm

Night
6 pm - 6 am

Nisan 10 Nisan 11 Nisan 12 Nisan 13 Nisan 14 Nisan 15 Nisan 16 Nisan 17

**Days begin at SUNDOWN
on the Hebrew calendar**

**Last
Supper**

Passover

**On the
cross**

Died

**Returned
To Life**



Why are we here?

1. We (mostly) are not Jewish, but Yeshua our Savior is
2. This important celebration is not Jewish, it is biblical
3. Palm Sunday and Resurrection Day have been distorted into something unbiblical and commercial
4. We want to learn about the true Jesus and how He lived and how He celebrated biblical holidays
5. We want to incorporate biblical truth and teaching into our families and congregation



And He [Jesus] said to them, "I have earnestly desired to eat this **Passover** with you before I suffer;"

Luke 22:15



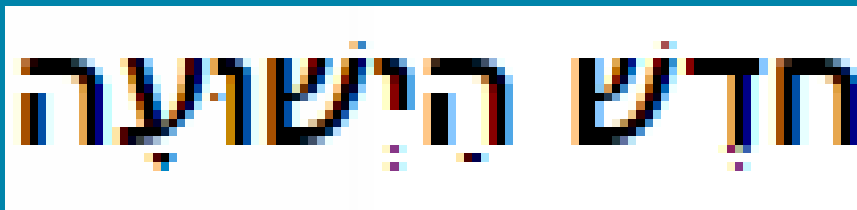


Passover begins on the 15th day of Nisan on the Hebrew calendar

No.	English	Hebrew	days	equivalent
1	Nisan	ניסן	30	Mar - Apr
2	Iyar	אייר	29	Apr - May
3	Sivan	סיון	30	May - Jun
4	Tammuz	תמוז	29	Jun - Jul
5	Av	אב	30	Jul - Aug
6	Elul	אלול	29	Aug - Sep
7	Tishrei	תשרי	30	Sep - Oct
8	Cheshvan	כּסֵלֶב	29/30	Oct - Nov
9	Kislev	כּסֵלֶב	30/29	Nov - Dec
10	Tevet	טבת	29	Dec - Jan
11	Shevat	שבט	30	Jan - Feb
12L	Adar I	אדר א'	30	leap year
12	Adar	אדר	29	Feb - Mar

Nisan means “the beginning” in Hebrew

The month of Nisan is called *Chodesh ha-yeshua*, “the month of salvation”





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Preparing for the Passover Meal



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God said to Moses before the first Passover in Egypt, “In the first month [Aviv/Nisan], on the fourteenth day of the month at evening, you shall eat **unleavened bread** [matzah], until the twenty-first day of the month at evening. ‘Seven days there shall be **no leaven found in your houses**; for whoever eats what is leavened, that person shall be cut off from the congregation of Israel, whether he is an alien or a native of the land. You **shall not eat anything leavened**; in all your dwellings **you shall eat unleavened bread.**” Exodus 12:18-20



Removal of the Chametz

- Probably the most significant observance related to Pesach involves avoiding chametz (leaven) throughout the holiday. This commemorates the fact that the Jews leaving Egypt were in a hurry and did not have time to let their bread rise. It is also a symbolic way of removing the "puffiness" (arrogance, pride) from our souls.
- Chametz includes anything made from the five major grains (wheat, rye, barley, oats and spelt) that has not been completely cooked within 18 minutes after first coming into contact with water.
- All chametz, including utensils used to cook chametz, must either be disposed of or sold to a non-Jew (they can be repurchased after the holiday).
- The process of cleaning the home of all chametz in preparation for Pesach is an enormous task. After the cleaning is completed, the morning before the seder, a formal search of the house for chametz is undertaken, and any remaining chametz is burned.
- Removal of leaven carries with it deeper significance in Passover than simply its connection with the exodus. Its removal, and the symbolic removal at the beginning of the Seder, signifies the attitude of penitence, the willingness to remove any corrupting influence in one's life and submit to God in obedience. As the Israelites prepared for the exodus by obeying the commands of God through Moses, so in removing the *chametz*, we symbolize our willingness to obey God in preparation for celebrating the deliverance he has already brought to His people.



Removal of the Chametz

Passover presents an excellent opportunity for personal reflection and confession of sin.

Interestingly, Jesus Himself did a cleansing of sorts after His “triumphal entry” of Palm Sunday. He entered the temple and threw out the money changers (He had probably seen them many times before). It is easy to make the connection that Jesus was following the biblical instruction to prepare for Passover by cleansing His Father’s house. - One For Israel



- Seven days you shall eat unleavened bread, but **on the first day you shall remove leaven from your houses**; for whoever eats anything leavened from the first day until the seventh day, that person shall be cut off from Israel.

Exodus 12:15

- Your boasting is not good. Do you not know that a little leaven leavens the whole lump of dough? **Clean out the old leaven** so that you may be a new lump, just as you are in fact unleavened. For **Christ our Passover** also has been sacrificed. Therefore let us celebrate the feast, not with old leaven, nor with the leaven of malice and wickedness, but with the unleavened bread of sincerity and truth.

1 Corinthians 5:6-8



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Observing the Passover

Seder Meal



Lighting the Passover Candles - *Hadlakat Ha-Nerot*

- The Seder begins with the lighting of the Passover candles.
- The mother of the home lights the candles, just as she lights the candles that signal the beginning of Shabbat. The candles symbolize the presence of God and mark this as sacred time.
- A traditional Hebrew blessing for the lighting of the candles...
Barúch atáh Ádonai Elohéinu, Mélech ha-olám, ashér kidshánu be'mitzvo-táv, ve'tziváanu le'hadlíq ner shél yom tóv.
- Blessed are you, O Lord our God, King of the Universe, who has sanctified us with His commandments and commands us to light the festival candles.



The Six Ingredients of a Seder Meal

- **Matzah** – three pieces of flat, unleavened bread
- **Zeroah** - roasted lamb bone which connotes the sacrificial Passover lamb; is not touched during the Seder (Exodus 12:3-11)
- **Karpas** - herbs (like parsley) symbolize springtime growth (Exodus 23:15); dipped in salt water to represent the tears of the Hebrew slaves and the crossing of the Red Sea (Exodus 14:21-22)
- **Maror** – bitter herbs (like horseradish); a reminder of the bitterness of life in bondage, not only in Egypt, but everywhere
- **Charoset** - a sweet mixture of fruit and ground nuts soaked in wine represents the mortar used in Egypt (Exodus 1:14)
- **Beitzah** – roasted egg represents the burnt offerings brought to the Temple during festivals in ancient days; it symbolizes the cycle of life, the endurance of God's people and the hope for a future; food of mourners (Numbers 28:19-21)




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Every item on the Passover Seder plate **קְעֵרַת פֶּסַח** tells the story of redemption

 **Beitzah** ביצה The roasted egg reminds us of the festival sacrifice and the cycle of mourning and hope. Even in destruction, Israel looks toward restoration.

 **Maror** מרור The bitter herbs recall the bitterness of slavery in Egypt. We taste the pain so we never forget the deliverance.

 **Chazeret** חזרת A bitter herb, often romaine lettuce, used in the Hillel sandwich. What begins mild becomes bitter ... reminding us how suffering in Egypt intensified over time.

 **Charoset** חרוסת A sweet mixture symbolizing the mortar used by Hebrew slaves. Sweetness in the midst of suffering reminds us that redemption was already unfolding.

 **Zeroah** זרוע The shank bone represents the lamb whose blood marked the doorposts. A sign of protection and covenant faithfulness.

 **Karpas** כרפס Parsley dipped in salt water, symbolizing life immersed in tears.

At the center of Pesach is this truth: redemption requires deliverance.

"For Messiah, our Passover Lamb, has been sacrificed." 1 Corinthians 5:7

From Egypt to today, the story remains the same... the God of Israel redeems.



Items Needed for a Seder Meal

1. 2 candles and matches
2. Matzah/crackers for each person
3. A large napkin (Matzah Tosh) to put three of the matzah breads into and another to hide the afikomen
4. A wine glass for each person and wine/juice
5. A bowl of water and a towel
6. The elements on the Seder plate

*Charoset is a mixture of grated apple, chopped nuts, cinnamon, and a little wine. You can find a recipe. You could improvise by cutting out a cardboard bone if you can't find a real lamb shank.



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Graham Family Passover Table



Why are there 15 Steps in a Seder Meal?

- The word Seder סֵדֶר means “order” in Hebrew
- “There were fifteen steps leading up to the Temple in ancient Jerusalem, where the Levites, members of the priestly Hebrew Tribe of Levi, would climb up these fifteen steps to the Temple and sing fifteen psalms from the Book of Psalms, written by King David.”
<https://www.haggadot.com/clip/what-significance-15-steps>

- There are fifteen steps to the Seder, fifteen verses to Dayenu and fifteen Psalms that begin "A Song of Ascents." These Psalms were recited by the Levites as they climbed the fifteen steps to the Temple.
<https://www.sefaria.org/sheets/8750>



Follow along in your Haggadah

“Messiah in the Passover” by Chosen People Ministries, followers of Yeshua



“Worthy is the Lamb” – A Messianic Passover Haggadah by Hebrew for Christians



Haggadah Samples
Passover Seder Guides
Free Downloads



#1 Kadesh (Sanctify the first cup of wine)

- Kiddush קידוש is a prayer for blessing said at the beginning of the Shabbat and Seder meals. The word “kiddush” means “sanctification.”
- This first cup is meant to sanctify—to set apart—the rest of the evening as a holy occasion. We fill the cup until it overflows, as in Jewish tradition a full cup is a symbol of joy. Passover moves us to rejoice and celebrate God’s goodness to His people. As a symbol of freedom, we drink comfortably leaning to the left.
- We take the first cup and proclaim the holiness of this day of freedom. Blessed is God who fulfills His promises, who is ever faithful to His servants who trust in Him. In every age oppressors rise against us to crush our spirits and bring us low. From the hands of all these tyrants and conquerors, from the power of anything that hinders us from being His people, the Lord rescues and restores us. We praise you, O Lord, who makes holy your people.
- *Baruch atah Adonai Eloheinu Melech haOlam, boray pri hagahfen.*
- Blessed are You, O Lord our God, King of the universe, Creator of the fruit of the vine.



Kadesh - The First Cup: the Cup of Sanctification and Freedom

- Passover is about memory and fulfilled promises. It is also about hope, the hope that comes from a God who has fulfilled promises. We celebrate redemption as memory, but we also celebrate redemption as hope. The God of the Exodus is still God, and so we know that what has been is also a promise of what will be.
- Our story tells us that in various ways, with different words, God gave promises of freedom to His people. With four cups from the fruit of the vine we celebrate and we recall God's promises to Israel and to us.
- In the four cups that we drink we celebrate the four "I will" promises of God.
- We take the first cup and proclaim the holiness of this day of freedom. Blessed is God who fulfills His promises, who is ever faithful to His servants who trust in Him. In every age oppressors rise against us to crush our spirits and bring us low. From the hands of all these tyrants and conquerors, from the power of anything that hinders us from being His people, the Lord rescues and restores us. We praise you, O Lord, who makes holy your people.



The four cups of wine (*arba kosot* in Hebrew) represent four promises made to Israel by God in Exodus 6:6-7

“Say, therefore, to the sons of Israel, ‘I am the Lord, and **I will** bring you out from under the burdens of the Egyptians, and **I will** deliver you from their bondage. **I will** also redeem you with an outstretched arm and with great judgments. Then **I will** take you for My people, and I will be your God; and you shall know that I am the Lord your God, who brought you out from under the burdens of the Egyptians.’” Exodus 6:6-7



The four cups of wine

The first cup of wine is called the Cup of Sanctification (freedom)

- To commemorate the promise: “I will bring you out.”

The cup is called the Cup of Deliverance (plagues, judgment)

- Reflects the ten plagues that came upon Egypt – and it relates to the promise: “I will free you from being slaves.”

The third cup is called the Cup of Redemption

- God says: “I will redeem you.”

The fourth cup is called the Cup of Completion (hope, praise, thanks)

- God says: “I will take you as my own people.”



#2 Urchatz –First Washing of hands

- In preparation for eating the vegetable (Karpas).
- This first washing of the hands is a symbolic gesture of personal sanctification as we enter into the holy celebration of the Passover.
- With pitcher and basin and towel, people wash both hands with small amount of water (3 times on right hand and then 3 times on left hand).
- In preparation for the meal, there is a ceremonial hand washing. This is not a sanitary action but is symbolic of the "clean hands" with which one comes before God.
- This washing is done without reciting a blessing.
- Who may ascend into the hill of the LORD? And who may stand in His holy place? **He who has clean hands** and a pure heart, who has not lifted up his soul to falsehood and has not sworn deceitfully. Psalm 24:3-4



During [Passover] supper, the devil having already put into the heart of Judas Iscariot, the son of Simon, to betray Him, Jesus, knowing that the Father had given all things into His hands, and that He had come forth from God and was going back to God, got up from supper, and laid aside His garments; and taking a towel, He girded Himself. Then **He [Jesus] poured water into the basin, and began to wash the disciples' feet and to wipe them with the towel with which He was girded.** John 13:2-5



So He [Jesus] came to Simon Peter. He said to Him, “Lord, do You wash my feet?” Jesus answered and said to him, “What I do you do not realize now, but you will understand hereafter.” Peter said to Him, “Never shall You wash my feet!” Jesus answered him, “If I do not wash you, you have no part with Me.” Simon Peter said to Him, “Lord, then wash not only my feet, but also my hands and my head.” Jesus said to him, “He who has bathed needs only to wash his feet, but is completely clean; and you are clean, but not all of you.” For He knew the one who was betraying Him; for this reason He said, “Not all of you are clean.” So when He had washed their feet, and taken His garments and reclined at the table again, He said to them, “Do you know what I have done to you? You call Me Teacher and Lord; and you are right, for so I am. If I then, the Lord and the Teacher, washed your feet, you also ought to wash one another’s feet.” John 13:6-14



#3 Karpas - Green Vegetables

- Karpas represents life, created and sustained by the Lord. We are filled with joy at the goodness of God in loving us and caring for us, and bringing into our lives all good things. As good as God intended life to be, it is often mixed with tears.
- Tonight, we are celebrating the freedom and wonderful deliverance that God brought to the slaves in Egypt. **But we do not forget that life in Egypt was hard and filled with pain and suffering and tears.** Let us never forget that the struggle for freedom begins in suffering, and that life is sometimes immersed in tears.
<http://www.crivoice.org/haggadah.html>
- The Talmud does not specify which vegetable should be dipped, and in fact any vegetable may be used, other than those that may be used for the *maror*. Some say it is a leafy green like parsley or celery. Yet, many have the custom to use root vegetables such as potatoes, radishes and onions.
- Dipped in salt water, these vegetables remind us of the baby boys cast in the Nile and the tears shed by the slaves. It is also a green vegetable that coincides with the arrival of spring. It signifies God's rich bounty to us.



A Blessing for Karpas

- Baruch Atah Adonai, Eloheinu melech ha-olam, boreh pri ha-adamah.
- Blessed are You, O Lord our God, ruler of the universe, who creates the fruit of the earth.



#4 Yachatz - The Breaking of Bread (Matzah)

During our Passover Seder, we place three matzahs on the table, said by Jews to represent Abraham, Isaac and Jacob. During the “Yachatz” step of the seder, the middle matzah (representing Isaac) will be broken to recall how Isaac was sacrificed in obedience to his father, foreshadowing the sacrifice of Yeshua by God the Father. The Talmud states, “We break the middle matzah in tribute to Yitzchak (Isaac), who accepted the sins of the people upon himself” (Shabbos 89b). The smaller half of this broken matzah will be eaten later during the Motzi Matzah step, while the larger half will be eaten during the “Afikomen” step.

In Hebrew, the middle of something is its heart - the heart of the heavens, the heart of the earth, the heart of the sea, the heart of a person. Since the offering of Isaac by Abraham foretold of the greater offering of Yeshua by God Himself, when we break the middle matzah, then, we recall the broken heart of God over the pain Yeshua endured by taking our sins upon Him at the cross....“For our sake He made Him to be sin who knew no sin, so that in Him we might become the righteousness of God” (2 Corinthians 5:21).



#4 Yachatz - The Breaking of Bread (Matzah)

- While the Seder is a celebration of deliverance already accomplished, there is a strand throughout the Seder that recognizes the yet to be fulfilled promises of God that all creation will be restored and all oppression, sin, and evil destroyed. This dimension is not negative, but is wonderfully positive, the expression of a faith and hope in God's future based on who God is as revealed in His past actions. We can trust that promise of future deliverance because He *has* delivered! For Christians, this expresses the hope of the Coming.
- This is the bread of affliction which our ancestors ate in the land of Egypt. All who are hungry come and eat. All who are needy come and celebrate Passover with us. Now we celebrate it here. Next year, may we celebrate Passover in Jerusalem. Now we are slaves. Next year, may we be truly free.
- We hide a portion of the matzah which will be the Afikomen, the dessert of our meal. It is a symbol of the redemption for which we all long and which we know will come, but yet which we do not yet see.

<http://www.crivoice.org/haggadah.html>



During the Passover Seder, three matzahs are placed on the table, said to represent Abraham, Isaac and Jacob, respectively. During the “Yachatz” step of the seder, the middle matzah (representing Isaac) will be broken to recall how Isaac was sacrificed in obedience to his father, foreshadowing the sacrifice of Yeshua by God the Father. Indeed, the Talmud states, “We break the middle matzah in tribute to Yitzchak (Isaac), who accepted the sins of the people upon himself” (Shabbos 89b). The smaller half of this broken matzah will be eaten later during the Motzi Matzah step, while the larger half will be eaten during the “Afikomen” step, near the end of the night. In Hebrew, the middle of something is its heart - the heart of the heavens, the heart of the earth, the heart of the sea, the heart of a person. Since the offering of Isaac by Abraham foretold of the greater offering of Yeshua by God Himself, when we break the middle matzah, then, we recall the broken heart of God over the pain Yeshua endured by taking our sins upon Him at the cross. “For our sake he made him to be sin who knew no sin, so that in him we might become the righteousness of God” (2 Corinthians 5:21). During His Passover seder with His disciples, Yeshua “took matzah, and after blessing it broke it and gave it to the disciples, and said, “Take, eat; this is my body” (Matthew 26:26). Since Yeshua did this while they were eating dinner, the matzah He broke would have been the Afikomen, thereby making the connection between the hidden bread (*lechem ha-nistar*) that would be broken given for our deliverance. The matzah we eat during Passover is called *lechem oni* לֶחֶם עֲנִי the bread of [His] suffering” - and eating the Bread of Life that was “broken for us” remembers *ish makhovot*, the man of sorrows, the suffering of our LORD.



Yeshua and the Middle Matzah

As the Passover Seder is celebrated, a three-sectioned pouch called the matzah tosh will hold three whole pieces of matzah (unleavened bread). At one point in the Seder, the middle matzah will be taken out, broken, wrapped in a white linen cloth and hidden away until the children are sent to search for it later in the Seder. Once found, that broken and wrapped piece, called the afikomen, will be brought back to the leader of the Seder to be redeemed.

It will then be distributed among the guests and family members around the table. "And He took bread, gave thanks and broke it, and gave it to them, saying, 'This is My body given for you; do this in remembrance of Me.'" (Luke 22:19)

Messianic Believers understand that this broken middle piece represents Yeshua, whose body was broken for us, and who died and was wrapped in white burial linens, hidden away in a tomb for three days and nights, and then later resurrected to life!

May these words of the ancient Hebrew prophet Yeshayahu (Isaiah) reach the hearts and minds of the Jewish people at Passover today: "But He was pierced for our transgressions, He was crushed for our iniquities; the punishment that brought us peace was on Him, and by His wounds we are healed. We all, like sheep, have gone astray, each of us has turned to our own way; and the LORD has laid on Him the iniquity of us all." (Isaiah 53:5–6)

Although some look at the Passover narrative of Yeshua's death and resurrection as a reason to accuse the Jews of being "Christ killers," He plainly stated that no one took His life from Him; He willingly gave it for our redemption. (John 10:17–18)

"This is how we know what real love is: Yeshua gave His life for us. So we should give our lives for our brothers and sisters." (1 John 3:16) It was not simply chance or coincidence that Yeshua chose to give His life for us on the very day Passover lambs were being slaughtered. He was clearly demonstrating that He is the fulfillment of the Passover for all of eternity.



#5 Maggid – Telling the Story of Passover

The Passover Story is the heart of the Seder as a parent tells the Exodus story to his children.

- “And when your **children** say to you, ‘What does this rite mean to you?’ you shall say, ‘It is a Passover sacrifice to the Lord who passed over the houses of the sons of Israel in Egypt when He smote the Egyptians, but spared our homes.’ ”
Exodus 12:26-27
- “You shall tell your **son** on that day, saying, ‘It is because of what the Lord did for me when I came out of Egypt.’” Exodus 13:8
- “And it shall be when your **son** asks you in time to come, saying, ‘What is this?’ then you shall say to him, ‘With a powerful hand the Lord brought us out of Egypt, from the house of slavery.’” Exodus 13:14
- “When your **son** asks you in time to come, saying, ‘What do the testimonies and the statutes and the judgments mean which the Lord our God commanded you?’ then you shall say to your **son**, ‘We were slaves to Pharaoh in Egypt, and the Lord brought us from Egypt with a mighty hand.’” Deuteronomy 6:20-21



Now the Lord said to Moses and Aaron in the land of Egypt, “This month (Nisan) shall be the beginning of months for you; it is to be the first month of the year to you. Speak to all the congregation of Israel, saying, ‘**On the tenth of this month they are each one to take a lamb for themselves**, according to their fathers’ households, a lamb for each household. Now if the household is too small for a lamb, then he and his neighbor nearest to his house are to take one according to the number of persons in them; according to what each man should eat, you are to divide the lamb. Your lamb shall be an unblemished male a year old; you may take it from the sheep or from the goats. You shall keep it until the fourteenth day of the same month, then the whole assembly of the congregation of Israel is to kill it at twilight.’ ”

Exodus 12:1-6



“ ‘Moreover, they shall take **some of the blood and put it on the two doorposts and on the lintel of the houses** in which they eat it. They shall eat the flesh that same night, roasted with fire, and they shall eat it with unleavened bread and bitter herbs. Do not eat any of it raw or boiled at all with water, but rather roasted with fire, both its head and its legs along with its entrails. And you shall not leave any of it over until morning, but whatever is left of it until morning, you shall burn with fire.’ ”

Exodus 12:7-10



“ ‘Now you shall eat it in this manner: with your loins girded, your sandals on your feet, and your staff in your hand; and you shall eat it in haste—it is the **Lord’s** **Passover** [noun פֶּסַח *pesach*]. For I will go through the land of Egypt on that night, and will strike down all the firstborn in the land of Egypt, both man and beast; and against all the gods of Egypt I will execute judgments—I am the Lord. **The blood shall be a sign for you on the houses where you live; and when I see the blood I will pass over you** [verb פָּסַח *pasach*], and no plague will befall you to destroy you when I strike the land of Egypt.’ ”

Exodus 12:11-13



“ ‘Now this day will be a memorial to you, and you shall celebrate it as a feast to the Lord; throughout your generations you are to celebrate it as a permanent ordinance. Seven days you shall eat unleavened bread, but on the first day you shall remove leaven from your houses; for whoever eats anything leavened from the first day until the seventh day, that person shall be cut off from Israel. On the first day you shall have a holy assembly, and another holy assembly on the seventh day; no work at all shall be done on them, except what must be eaten by every person, that alone may be prepared by you. You shall also observe the Feast of Unleavened Bread, for on this very day I brought your hosts out of the land of Egypt; therefore **you shall observe this day throughout your generations as a permanent ordinance.**’ ” Exodus 12:14-17



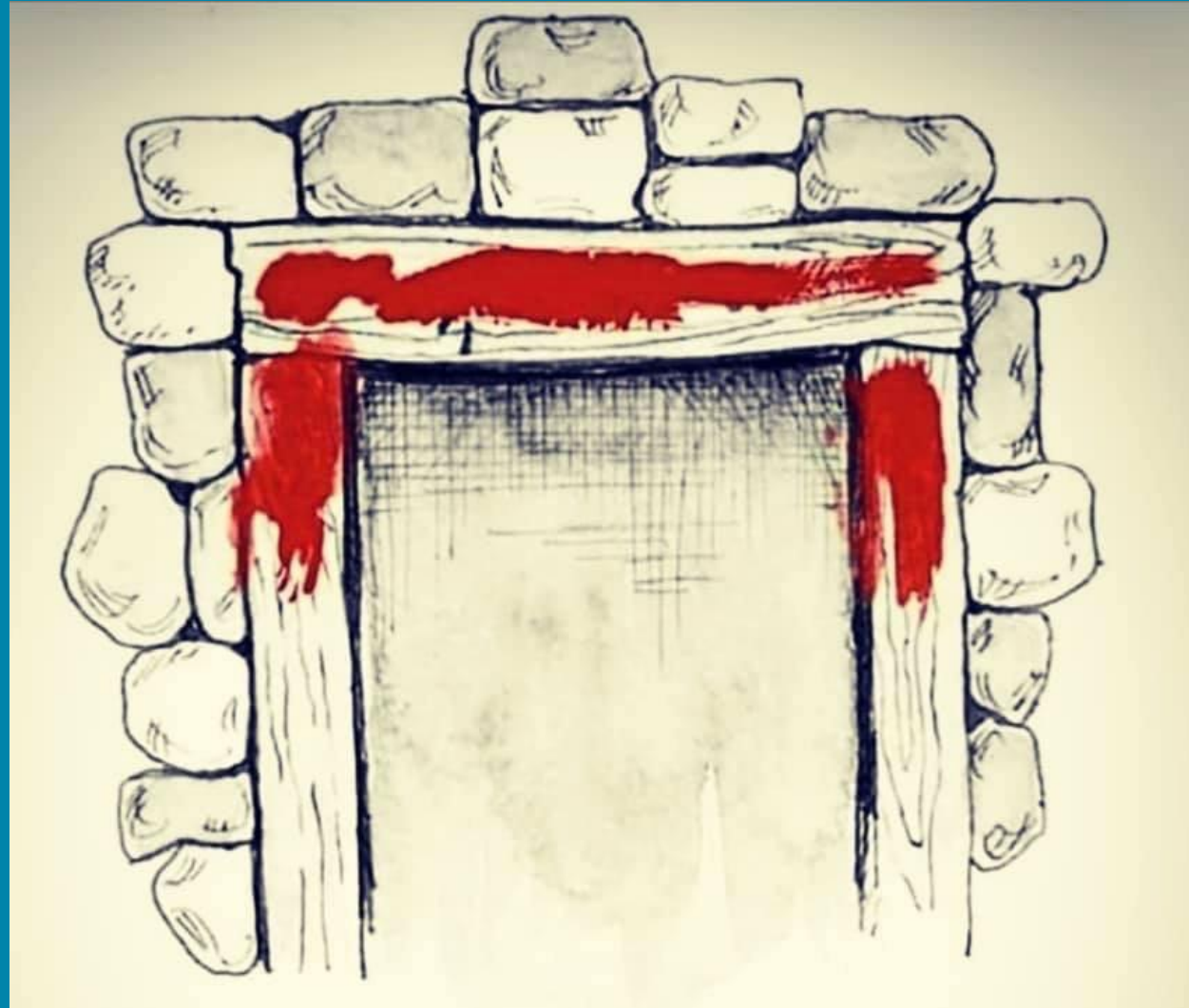
“ ‘In the first month [Nisan], on the fourteenth day of the month at evening, **you shall eat unleavened bread**, until the twenty-first day of the month at evening. Seven days there shall be no leaven found in your houses; for whoever eats what is leavened, that person shall be cut off from the congregation of Israel, whether he is an alien or a native of the land. You shall not eat anything leavened; in all your dwellings **you shall eat unleavened bread.**’ ”

Then Moses called for all the elders of Israel and said to them, “Go and take for yourselves lambs according to your families, and **slay the Passover [noun פֶּסַח *pesach*] lamb**. You shall take a bunch of hyssop and dip it in the blood which is in the basin, and **apply some of the blood that is in the basin to the lintel and the two doorposts**; and none of you shall go outside the door of his house until morning.” Exodus 12:18-22



HAT
UNITY

The LORD did not check
who inside the house was worthy.
HE checked for the BLOOD
on the doorposts.
None of us is worthy.
Only the blood of Jesus can cover us.



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“For the Lord will pass through to smite the Egyptians; and when He sees the blood on the lintel and on the two doorposts, the Lord will pass over [verb פָּסַח *pasach*] the door and will not allow the destroyer to come in to your houses to smite you. And you shall observe this event as an ordinance for **you and your children** forever. When you enter the land which the Lord will give you, as He has promised, you shall observe this rite. And when **your children** say to you, ‘**What does this rite mean to you?**’ you shall say, ‘It is a Passover [noun פֶּסַח *pesach*] sacrifice to the Lord who passed over the houses of the sons of Israel in Egypt when He smote the Egyptians, but spared our homes.’ ” And the people bowed low and worshiped.” Exodus 12:23-27



Then the sons of Israel went and did so; just as the Lord had commanded Moses and Aaron, so they did. Now it came about **at midnight that the Lord struck all the firstborn in the land of Egypt**, from the firstborn of Pharaoh who sat on his throne to the firstborn of the captive who was in the dungeon, and all the firstborn of cattle. Pharaoh arose in the night, he and all his servants and all the Egyptians, and there was a great cry in Egypt, for there was no home where there was not someone dead. Then he called for Moses and Aaron at night and said, “Rise up, get out from among my people, both you and the sons of Israel; and go, worship the Lord, as you have said. Take both your flocks and your herds, as you have said, and go, and bless me also.” Exodus 12:28-32



The Four Questions

Asked by the youngest child in the family:

Why is this night different from all other nights?

Mah nishtanah ha-lailah ha-zeh mikol ha-leilot?

1. On all other nights we may eat either leavened or unleavened bread; but on this night why only unleavened bread?
2. On all other nights we eat herbs of any kind; but on this night why only bitter herbs?
3. On all other nights we do not dip our herbs even once; but on this night why do we dip them twice?
4. On all other nights we eat our meals sitting or reclining; but on this night why do we eat in a reclining position?



The Four Questions

written by David Sargent

The Father answers the questions one by one.

1. We eat matzah because when our ancestors were told by Pharaoh that they could leave Egypt, they had no time to bake bread with leaven, so they baked it without leaven.
2. At the Seder, we eat bitter herbs to remind us of the bitterness our ancestors experienced when they were oppressed by the Egyptian taskmasters.
3. At the Seder, we dip food twice: the parsley in salt water, and the matzah into bitter herbs.
4. As a sign of freedom, we lean to the left when we partake of the cup. In ancient times, slaves ate hurriedly, standing, while royalty, and the wealthy in Egypt, and other empires, dined on couches. To show that Israel was now free, they too reclined while eating. Since we do not have couches for each person, the leader has a pillow to lean on and everyone leans to the left when drinking the cup and eating the matzah.



The 4 Sons (4 Types of Children)

“4 types of sons” are taught because the Torah mentions children 4 times in relation to the Passover story

- **#1 Wise son** – asking about things when he wasn't there
- “When your son asks you in time to come, saying, ‘What do the testimonies and the statutes and the judgments mean which the LORD our God commanded you?’ then you shall say to your son, ‘We were slaves to Pharaoh in Egypt, and the Lord brought us from Egypt with a mighty hand.’ Deuteronomy 6:20-21
- Though this verse is latest of the 4 in the Torah, the wise son is listed first out of respect.
- Answer to wise son: Just because you know it does not mean you need to stop thinking and learning. Answer includes “we, us” (1st person).



The 4 Sons (4 Types of Children)

- **#2 Wicked son** – asking “what does this mean to you?” not to him – excluding himself from the basic principles of Judaism/Passover.
- “And when your **children** say to you, ‘What does this rite mean **to you?**’ you shall say, ‘It is a Passover sacrifice to the Lord who passed over the houses of the sons of Israel in Egypt when He smote the Egyptians, but spared our homes.’ ” Exodus 12:26
- Answer is in 3rd person. Don’t direct answer at him personally (2nd person) because evil does not repent unless it realizes it itself. He is in a spiritual battle with simple son, make sure he does not influence his brothers.
- The Haggadah says to “blunt the teeth” of this child.
- Jewish tradition says he would not have been saved in Egypt because he would have mocked the command to put the blood on the doorpost.



The 4 Sons (4 Types of Children)

- **#3 Simple son** is more ignorant... he asks, “what is going on?”
- “And it shall be when your **son** asks you in time to come, saying, ‘What is this?’ then you shall say to him, ‘With a powerful hand the LORD brought **us** out of Egypt, from the house of slavery.” Exodus 13:14
- Answer is: God took **US** out of Egypt” (1st Person).
- Regarding the wise and simple sons... answer each student at their own level because what they learn is more important than what you teach.



The 4 Sons (4 Types of Children)

- #4 son is unable to ask / does not know to ask
- “You shall tell your son on that day, saying, ‘It is because of what the LORD did for me when I came out of Egypt.’” Exodus 13:8
- There is no question from the child, the verse just says, “you shall tell” them. You must initiate the subject with them
- Disconnected people don’t know to ask about spiritual things so they are the prime prey of the wicked. So, the Haggadah says to “blunt the teeth” of the wicked. The battle is not over the wicked, it is over those who would follow the wicked through their ignorance. Don’t try to convince the wicked. When the wicked asks a question, answer it in a way that the audience can understand.
- This 4th son connects to the story of 12 spies (Numbers 13)... they libeled the Land of Israel, showed no faith and disobeyed God (i.e. they were wicked). Being wicked is more than an action (doing something bad), it is trying to influence others to do wrong.



Importance of Teaching the Children

The first and most obvious fact about Passover is that it's celebrated at home, where we hand on our story to the next generation. **Some civilizations survived because of their armies, others because of their economies. Judaism survives because of its families. The entire Passover ritual is child-centered.** It begins with questions asked by the youngest child. It continues through a set of answers directed to the child. It ends with boisterous songs introduced to sustain the interest of a child. The children at the table know that they are the most important people there. Parents must teach their children to ask questions. We do not believe that faith is blind or unquestioning. Nor do we believe that education is a process in which adults speak and children listen, adults command and children obey. In the Bible, people ask questions of God, and the greater the person, the deeper the question. That's what Abraham, Moses, Jeremiah and Job – our heroes – did. Open hearts go together with open minds. There are some questions, such as “Why do the innocent suffer?”, to which we will never find an answer this side of Heaven. But we keep asking – and because we keep asking, we do what we can to minimize the suffering of the innocent. Because of Passover we never forget the taste of matzah and maror, the unleavened bread of affliction and the bitter herbs of slavery. We learn that they too are part of our story. Because of it we do what we can to alleviate the poverty and suffering of others. - Rabbi Jonathan Sacks



The four cups of wine represent four promises made to Israel by God in Exodus 6:6-7

First cup of wine is called the Cup of Sanctification (freedom)

- It is to commemorate the promise: “I will bring you out.” (Ex. 6:6)

Second cup is called the Cup of Deliverance (plagues)

- It reflects the ten plagues that came upon Egypt – and it relates to the promise: “I will free you from being slaves.”
- Ten Plagues: Blood. Frogs. Lice. Swarms. Cattle Disease. Boils. Hail. Locusts. Darkness. Death of the First Born.

Third cup is called the Cup of Redemption

- God says: “I will redeem you.”

Fourth cup is called the Cup of Completion (hope, praise, thanks, restoration)

- God says: “I will take you as my own people.”



The Cup: Cup of Deliverance (Plagues, Judgment)

- With the cup we celebrate the deliverance that God has brought to us. We are privileged to thank God, to praise Him, to reverence Him, and to rejoice in His grace. He has brought us forth from bondage to freedom, from sorrow to joy, from darkness to light, from slavery to redemption.
- “I am the Lord; I will deliver you from slavery” (Exodus 6:6).
- We praise you O Lord our God, who has freed your people.
- We praise you O Lord our God, Ruler of the Universe, who creates the fruit of the earth.



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The Second Cup Cup of Deliverance (Plagues)

(not mentioned in gospel accounts of the Last Supper)

Let us fill our cups a second time. A full cup is a symbol of joy, and indeed on this occasion we are filled with joy at the mighty deliverance God blessed us with. But let us remember the great cost at which redemption was purchased. Lives were sacrificed to bring about the release of our people from the slavery of Egypt.

We also recognize that Yeshua the Messiah willingly sacrificed Himself during this same holiday, centuries later, to purchase our deliverance from another type of slavery, the slavery of sin.

As we recount each plague, let us dip a little finger into the cup, allowing a drop of liquid to fall on our plates, reducing the fullness of our cup of joy this night.

These are the Ten Plagues that the Lord brought upon Egypt:

דָּם. צִפְרֻדֵּי. כְּנִיִּם. עָרוֹב. דָּבָר. שְׁחִין. בָּרָד.
אַרְבֶּה. חֲשָׁד. מַכַּת בְּכוֹרוֹת:

Dam (Blood)

Tzfar-de-ah (Frogs)

Ki-nim (Lice)

Arov (Flies)

Dever (Cattle Disease)

She-chin (Boils)

Barad (Hail)

Arbeh (Locusts)

Cho-shech (Darkness)

Makat Be-cho-rot (Slaying of the Firstborn)



Dayenu דַּיָּנוּ means “It would have been enough for us”

- Just as we do not rejoice over the fate of our enemies, we also recognize the magnitude of God’s salvation and His gracious actions toward us. With a grateful heart and a healthy fear of the Lord, we sing “Dayenu” (“it would have satisfied us”) together, remembering the many great acts that God has done on behalf of His people.
- This is a song of thanksgiving for all that God had done.
- For each one of these circumstances, it would have been enough for us, but it was not enough for God.
- 1st 5 lines refer to punishment and vengeance on Egypt (out of Egypt, justice on Egyptians, destroyed their gods, killed their first born, drowned them in the sea).
- 2nd 5 lines refer to material and sustenance benefits to Israel (money, split sea, on dry land, sustained us in desert, fed us manna).
- 3rd 5 lines refer to spiritual benefits and gifts (Sabbath, Sinai, Torah, entry into the land, building Temple).



Dayenu דַּיָּנוּ means “It would have been enough for us”

- **Leaving Egypt:** If He had brought us out from Egypt, and not carried out judgments against them, it would be enough for us! Dayenu!
- **Justice on Egyptians:** If He had carried out judgments against them, and not against their idols, it would be enough for us! Dayenu!
- **Judgment on Idols:** If He had destroyed their idols, and not smitten their first-born, it would be enough for us! Dayenu!
- **First-born Smitten:** If He had slain their first-born, and not given us their wealth, it would be enough for us! Dayenu!
- **Wealth:** If He had given us their wealth, and not split the sea for us, it would be enough for us! Dayenu!
- **Splitting the Sea:** If He had split the sea for us, and not let us pass through on dry land, it would be enough for us! Dayenu!
- **Dry Land:** If He had let us pass through on dry land, and not drowned our oppressors, it would be enough for us! Dayenu!
- **Oppressors Drowned:** If He had drowned our oppressors, and not satisfied our needs in the wilderness for 40 years, it would be enough for us! Dayenu!



Dayenu דַּיָּנוּ means “It would have been enough for us”

- **Wilderness Sustenance:** If He had satisfied our needs in the wilderness for 40 years, and not fed us manna, it would be enough for us! Dayenu!
- **Manna:** If He had fed us manna, and not given us the Shabbat, it would be enough for us! Dayenu!
- **Shabbat:** If He had given us the Shabbat, and not brought us to Mount Sinai, it would be enough for us! Dayenu!
- **Mount Sinai:** If He had brought us to Mount Sinai, and not given us the Torah, it would be enough for us! Dayenu!
- **Torah:** If He had given us the Torah, and not brought us into the land of Israel, it would be enough for us! Dayenu!
- **Land of Israel:** If He had brought us into the land of Israel, and not built the Temple for us, it would be enough for us! Dayenu!
- **The Temple:** If He had built the Temple for us, and not sent us prophets of truth, it would be enough for us! Dayenu!



#6 Rachtzah

Ceremonial second washing of the hands

*Baruch atah Adonai Eloheinu melech ha-olam, asher
kid'shanu b'mitzvotav, v'nata b'libenu ma-aseh n'tilat
yadayim.*

Blessed are you, O Lord our God, King of the universe,
who sanctified us with His commandments and put it in
our heart to wash our hands.



#7 Motzi – blessing over matzah bread

- Reciting the blessing over bread and eating the matzah
 - Blessed are You, O Lord our God, King of the universe, who brings forth bread from the earth.
 - *Baruch ata Adonai Eloheinu melech ha'olam hamotzi lechem min ha'aretz.*
 - בָּרוּךְ אַתָּה ה' אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם הַמוֹצֵיא לֶחֶם מִן הָאָרֶץ
 - Blessed are You, O Lord our God, King of the universe, who brings forth bread from the earth.



#8 Matzah – Eating the Unleavened Bread

Why eat unleavened bread?

מַצָּה matzah

They baked the dough which they had brought out of Egypt into cakes of **unleavened** bread. For **it had not become leavened**, since they were driven out of Egypt and could not delay, nor had they prepared any provisions for themselves. Exodus 12:39



#9 Maror - Eating the bitter herbs

They shall eat the flesh that same night, roasted with fire, and **they shall eat it with unleavened bread and bitter herbs.** Exodus 12:8

The Hebrew word is *maror* meaning “bitter.” In the Talmud, the rabbis came up with a list of qualifications for what vegetable you use as *maror*. It should be bitter, have sap, and be grayish in appearance. It also needs to be a vegetable that grows from the earth, not from a tree.

Though it isn't explicit in the Torah, **bitter herbs are commonly held to be a symbol of the bitterness the Israelites felt when they were slaves in Egypt.** By eating the herbs we feel bitterness ourselves, and can more easily imagine ourselves as slaves. When we dip the *maror* in the charoset we are associating the bitterness we feel with the hard labor the Israelites experienced at the hands of the Egyptians.

When we dip *maror* in charoset we recognize that bitter and sweet often come together in life. We can learn to see both the bitter and the sweet in the world, and to bless God for both. *Maror* also reminds us that misery is not meaningless. The pain that the Israelites suffered as slaves in Egypt was not for naught. It led to their cries for freedom, and ultimately their redemption.



Blessing over the Maror (Bitter Herbs)

- *Baruch atah Adonai Eloheinu melech ha-olam, asher anu b'mitzvotav v'tzivanu al achilat maror.*
- Blessed are you, O Lord our God, king of the universe, who sanctified us with his commandments and commanded us to eat the bitter herbs.



#10 Korech

In the second month [Iyar] on the fourteenth day at twilight, they shall observe it; they shall eat it with unleavened bread and bitter herbs.

Numbers 9:11



Charoset

Charoset is a sweet mixture of apples, honey, and nuts. It symbolizes the mixture of clay and straw that the Israelites used to make bricks for the cities of Pharaoh. Tradition tells us that in slavery in Egypt, the women of Israel gave birth to children under the trees of the orchard to try to avoid the decree of Pharaoh, with no assurance of their safety and future. That hope in a future from God sweetened the misery of their slavery. **Often, life is a mixture of the bitter and the sweet, of sadness and joy.**



פּוֹרֵךְ

Korech

(Hillel Sandwich)

[Leader lifts up the bottom matzah and breaks it]

Leader: In ancient times, Hillel, the great Rabbi who lived in the days of the second Temple, ate the three symbolic foods (lamb, matzah and bitter herbs) together so that each mouthful contained all three. Thus the symbols of slavery and of liberation were intermingled. Now that we do not have the Paschal lamb, we eat just the matzah and horseradish in a "Hillel sandwich." Taking the bottom matzah, we make a small sandwich with maror in the middle. No special blessing is said, but we do say the following words together recalling Hillel's practice:

All: This is what Hillel did during the existence of the Holy Temple: he took unleavened bread and bitter herbs, and ate them together, in order to follow literally the words of the Scripture, "With matzah and maror they shall eat it."



#11 Shulchan Orech - The Festive Passover Meal

- With bitter herbs, let us remember how bitter our slavery was in the land of Egypt. As we eat, let us allow the bitter taste to bring tears of compassion for the pain that our fathers and mothers felt long ago. But let us also weep for those who are still enslaved and have not yet experienced the deliverance that our gracious God brings.
- As we are reminded of the bitterness of our slavery, so too are we reminded of the hope that we have in our Lord. We will now begin to make the Hillel sandwich by placing a small amount of Maror on a piece of Matzah.



#12 Tzafun – Eating the Hidden Matzah (Afikomen)

- Tzafun from the Hebrew word צפון means "hidden" and refers to the *afikomen*. This piece of the matzah, ceremonially broken earlier in the seder, is consumed at the conclusion of the meal.

<https://www.haggadot.com/clip/tzafun-60>

- With the first matzah, we fulfilled our obligation to eat matzah. This one is in place of the Pesach lamb (which can only be brought in the Holy Temple in Jerusalem) that is meant to be eaten on a full stomach.
- In homes, children would search for and eat that hidden matzah, reclining on the left side.



#12 Tzafun – Eating the Hidden Matzah (Afikomen)

by Rich Robinson

- The significance of the middle matzah and the ceremony connected with it is shrouded in mystery. The word *afikomen* is usually traced to the Greek *epikomion* ("dessert") or *epikomion* ("revelry"). Dr. David Daube derives it from *aphikomenos*, "the one who has arrived." This mystery clears further when one considers the striking parallels between what is done to the middle matzah (*afikomen*) and what happened to Jesus.
- The *afikomen* is broken, wrapped in linen cloth, hidden and later brought back. After His death, Jesus was wrapped in linen, buried, and resurrected three days later.
- The *afikomen* ceremony may have been adopted from the Jewish Christians by the larger Jewish community which also adopted the use of the three matzos. Followers of Jesus contend that these three matzos represent the tri-une nature of God, and that the *afikomen* which is broken, buried and brought back dramatically represents Jesus the Messiah (the person of the Trinity). The larger half of the broken matzah is eaten.

<http://www.jewsforjesus.org/publications/issues/v03-n02/passover>



Let us consider one detail found on every Passover table: three pieces of matzah placed in a special pouch. By Jewish law, this bread must be unleavened, striped, and pierced. When Yeshua and His disciples met for the last Passover Seder—the “Last Supper”—He directly identified this bread with His body (Luke 22:19). Each feature points to Him: unleavened (sinless), striped (His scourging), and pierced (His crucifixion). These three matzot form a picture of one God who exists in three Persons: the Father, the Son, and the Holy Spirit. One part of the Seder is the afikomen ceremony, which, for Messianic believers, reflects key truths. The middle matzah is taken out of the pouch and broken in half. The larger of the two pieces is wrapped in a linen cloth and hidden before the main course. After the main course, the hidden matzah (the afikomen) is retrieved, unwrapped, broken into smaller pieces, and distributed among the Seder guests as their “dessert.” The middle matzah is the only one removed from the pouch during the ceremony, and this is a picture of the incarnation, when the second Person of the Trinity became man and took upon Himself the likeness of sinful flesh. The breaking of the bread is a picture of His death. When Yeshua reached this part of the ceremony, He said, “This is my body which is given for you” (Luke 22:19). The matzah is then wrapped in a linen cloth. When the body of Yeshua was taken from the cross, it was also wrapped in a linen cloth (John 19:40). The hiding of the matzah is a picture of the burial. Its removal and unwrapping is a picture of the resurrection. This is done in connection with the third cup of the Passover seder—the cup of redemption—because after dying for the sins of the world, Yeshua rose again on the third day. The distribution of the pieces of matzah is a picture of what Yeshua taught in the discourse on the bread of life: one must eat His flesh and drink His blood to have eternal life (John 6:53). That means believing that He is the Messiah. As we observe Passover, we do so in remembrance of what the Lord has done for us and the gift He has given us. - Ariel Ministries



#13 Barekh - The Grace After Meals [*Birkat Hamazon* ברכת המזון] is recited over the **Third** Cup of Wine

Blessed are you, O Lord our God, King of the universe, who creates the fruit of the vine.

Baruch atah Adonai Eloheinu Melech ha'olam, borei pri hagafen.

And in the same way He [Jesus] took the cup after they had eaten, saying, “This cup which is poured out for you is the new covenant in My blood.” Luke 22:20

And when He [Jesus] had taken a cup and given thanks, He gave it to them, saying, “Drink from it, all of you; for this is My blood of the covenant, which is poured out for many for forgiveness of sins.” Matthew 26:27-28

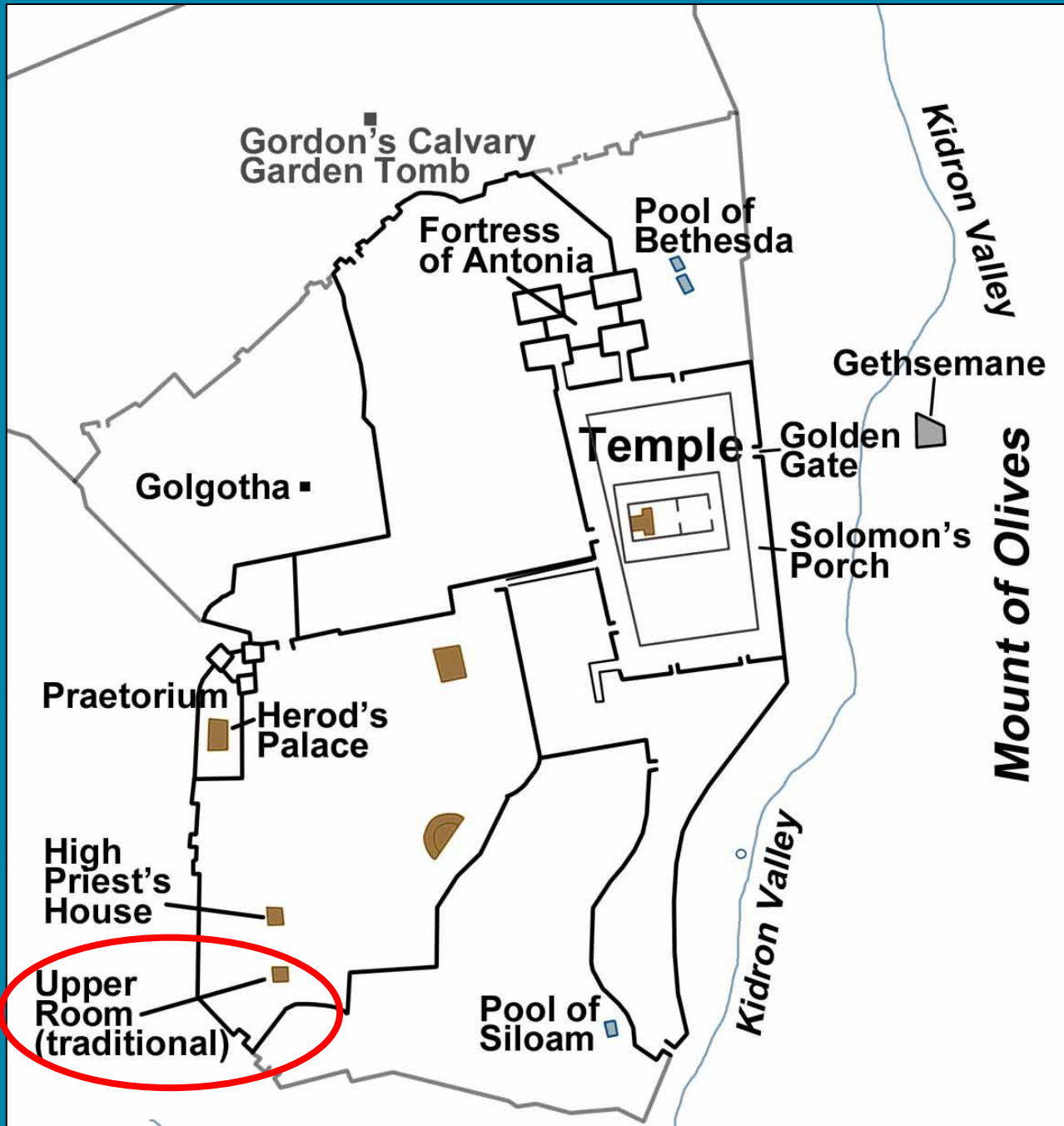


Jesus celebrated Passover with His disciples in the Upper Room

Mark 14:12-18



THE WEEK THAT
CHANGED ETERNITY



Jerusalem in the days of Jesus



Upper Room Today



THE WEEK THAT
CHANGED ETERNITY



When the hour had come, He [Jesus] reclined at the table, and the apostles with Him. And He said to them, “I have earnestly desired to eat this **Passover** with you before I suffer; for I say to you, I shall never again eat it until it is fulfilled in the kingdom of God.” Luke 22:14-16



On the first day of **Unleavened Bread**, when the **Passover** lamb was being sacrificed, His disciples said to Him (Jesus), “Where do You want us to go and prepare for You to eat the **Passover**?” And He sent two of His disciples and said to them, “Go into the city, and a man will meet you carrying a pitcher of water; follow him; and wherever he enters, say to the owner of the house, ‘The Teacher says, “Where is My guest room in which I may eat the **Passover** with My disciples?’” ’ And he himself will show you a large upper room furnished and ready; prepare for us there.” The disciples went out and came to the city, and found it just as He had told them; and they prepared the **Passover**. When it was evening He came with the twelve. As they were reclining at the table and eating, Jesus said, “Truly I say to you that one of you will betray Me—one who is eating with Me.” Mark 14:12-18



Now when evening came, Jesus was reclining at the table with the twelve disciples. As they were eating, He said, “Truly I say to you that one of you will betray Me.” Being deeply grieved, they each one began to say to Him, “Surely not I, Lord?” And He answered, “**He who dipped his hand with Me in the bowl** is the one who will betray Me. The Son of Man is to go, just as it is written of Him; but woe to that man by whom the Son of Man is betrayed! It would have been good for that man if he had not been born.” And Judas, who was betraying Him, said, “Surely it is not I, Rabbi?” Jesus said to him, “You have said it yourself.” Matthew 26:20-25



THE WEEK THAT
CHANGED ETERNITY

While they were eating, **Jesus took some [unleavened] bread**, and after a blessing, He broke it and gave it to the disciples, and said, “Take, eat; this is My body.” And when **He had taken a cup** and given thanks, He gave it to them, saying, “Drink from it, all of you; for this is My blood of the covenant, which is poured out for many for forgiveness of sins. But I say to you, I will not drink of this fruit of the vine from now on until that day when I drink it new with you in My Father’s kingdom.” Matthew 26:26-29



The four cups of wine represent four promises made to Israel by God in Exodus 6:6-7

First cup of wine is called the cup of sanctification (freedom)

- It is to commemorate the promise: “I will bring you out.” (Ex. 6:6)

Second cup is called the cup of deliverance (plagues)

- It reflects the ten plagues that came upon Egypt – and it relates to the promise: “I will free you from being slaves.”
- Ten Plagues: Blood. Frogs. Lice. Swarms. Cattle Disease. Boils. Hail. Locusts. Darkness. Death of the First Born.

Third cup is called the cup of redemption

- God says: “I will redeem you.”

Fourth cup is called the cup of completion (hope, praise, thanks, restoration)

- God says: “I will take you as my own people.”



Jesus celebrated Passover at the Last Supper

- Jesus said, “He who dipped his hand with Me in the bowl is the one who will betray Me.” Matthew 26:23
 - Morar and Charoset are elements within the Seder meal
- While they were eating, Jesus took some bread, and after a blessing, He broke it and gave it to the disciples, and said, “Take, eat; this is My body.” Matthew 26:26
 - The afikomen, the broken and hidden piece of matzah
- And when He had taken a cup and given thanks, He gave it to them, saying, “Drink from it, all of you; for this is My blood of the covenant, which is poured out for many for forgiveness of sins.” Matthew 26:27-28
 - The third cup of wine, known as the Cup of Redemption
- “But I say to you, I will not drink of this fruit of the vine from now on until that day when I drink it new with you in My Father’s kingdom.” Matthew 26:29
 - The fourth cup of wine, known as the Cup of Completion



Passover is to be an Ongoing Reminder

- “Now this day will be a memorial to you, and you shall celebrate it as a feast to the Lord; throughout your generations you are to celebrate it as a permanent ordinance.’ ”
Exodus 12:14
- “Is not the cup of blessing which we bless a sharing in the blood of Christ? Is not the bread which we break a sharing in the body of Christ? Since there is one bread, we who are many are one body; for we all partake of the one bread.”
1 Corinthians 10:16-17
- “For as often as you eat this bread and drink the cup, you proclaim the Lord’s death until He comes.” 1 Corinthians 11:26



Passover - Rescuing God's People from Slavery

- “I am the Lord your God, who brought you out of the land of Egypt so that you would not be their slaves...” Leviticus 26:13
- “You shall remember that you were a slave in the land of Egypt, and the Lord your God brought you out of there by a mighty hand and by an outstretched arm; therefore the Lord your God commanded you to observe the sabbath day.” Deuteronomy 5:15
- Jesus answered them, “Truly, truly, I say to you, everyone who commits sin is the slave of sin.” John 8:34
- “But thanks be to God that though you were slaves of sin, you became obedient from the heart to that form of teaching to which you were committed, and having been freed from sin, you became slaves of righteousness.” Romans 6:17-18



**Where is Jesus shown to be the Messiah
in the elements of the Passover meal?**

**How are New Testament stories about
Yeshua connected to the Seder?**



Spotless Lamb of Sacrifice

- “Your lamb shall be an unblemished male a year old; you may take it from the sheep or from the goats.” Exodus 12:5
- “knowing that you were not redeemed with perishable things like silver or gold from your futile way of life inherited from your forefathers, but with precious blood, as of a lamb unblemished and spotless, the blood of Christ.”
1 Peter 1:18-19
- “For we do not have a high priest who cannot sympathize with our weaknesses, but One who has been tempted in all things as we are, yet without sin.” Hebrews 4:15



Messiah would be the Sacrificial Lamb

- But He was pierced through for our transgressions, He was crushed for our iniquities; the chastening for our well-being fell upon Him, and by His scourging we are healed. All of us like sheep have gone astray, each of us has turned to his own way; but the Lord has caused the iniquity of us all to fall on Him. He was oppressed and He was afflicted, yet He did not open His mouth; like a lamb that is led to slaughter, and like a sheep that is silent before its shearers, so He did not open His mouth.

Isaiah 53:5-7

- Now Jesus stood before the governor, and the governor questioned Him, saying, “Are You the King of the Jews?” And Jesus said to him, “It is as you say.” And while He was being accused by the chief priests and elders, He did not answer. Then Pilate said to Him, “Do You not hear how many things they testify against You?” And He did not answer him with regard to even a single charge... Matthew 27:11-14



Messiah would be the Sacrificial Lamb

- About the Passover lamb... “It is to be eaten in a single house; you are not to bring forth any of the flesh outside of the house, nor are you to break any bone of it.” Exodus 12:46
- About the Promised Messiah... “Many are the afflictions of the righteous, but the Lord delivers him out of them all. He keeps all his bones, not one of them is broken.” Psalm 34:19-20
- About Jesus on the cross... “So the soldiers came, and broke the legs of the first man and of the other who was crucified with Him; but coming to Jesus, when they saw that He was already dead, they did not break His legs.” John 19:32-33



Forgiveness is Found in the Blood of the Lamb

- “For the Lord will pass through to smite the Egyptians; and when He sees the blood on the lintel and on the two doorposts, the Lord will pass over the door and will not allow the destroyer to come in to your houses to smite you.” Exodus 12:23
- “For the law of the Spirit of life in Christ Jesus has set you free from the law of sin and of death. For what the Law could not do, weak as it was through the flesh, God did: sending His own Son in the likeness of sinful flesh and as an offering for sin, He condemned sin in the flesh, so that the requirement of the Law might be fulfilled in us, who do not walk according to the flesh but according to the Spirit.” Romans 8:2-4
- When John the Baptist saw Christ, he pointed to Him and said, “Look, the Lamb of God, who takes away the sin of the world!” John 1:29



The Matzah (Unleavened Bread)

- Three pieces of matzah are included in the Seder; three pieces in separate compartments, yet joined into one. The rabbis call these three a “unity.” Jews see the unity of the three Patriarchs... Abraham, Isaac, Jacob. Christians see the unity of the Trinity... Father, Son, Holy Spirit.
- The middle matzah is broken, wrapped in a white cloth, and hidden, representing for Christians the death and burial of Jesus.
- The matzah itself is designed to represent Messiah Jesus, since it is striped and pierced, which was prophesized by Isaiah, David, and Zechariah. Following the Seder meal, the "buried" matzah is "resurrected," which was foretold in the prophecies of David.
- David wrote “For dogs have surrounded me; a band of evildoers has encompassed me; they pierced my hands and my feet.” Psalm 22:16
- “I will pour out on the house of David and on the inhabitants of Jerusalem, the Spirit of grace and of supplication, so that they will look on Me whom they have pierced; and they will mourn for Him, as one mourns for an only son, and they will weep bitterly over Him like the bitter weeping over a firstborn.” Zechariah 12:10



Where do we see the four cups in the Last Supper?

First cup of wine is called the cup of sanctification/freedom

And when He had taken a cup and given thanks, He said, "Take this and share it among yourselves; for I say to you, I will not drink of the fruit of the vine from now on until the kingdom of God comes." Luke 22:17-18

Second cup of wine is called the cup of deliverance/plagues/judgment (not mentioned in gospel accounts of Last Supper)

10th Plague was the death of the first-born son in each household.

And He went a little beyond them, and fell on His face and prayed, saying, "My Father, if it is possible, let this cup pass from Me; yet not as I will, but as You will." Matthew 26:39



Where do we see the four cups in the Last Supper?

Third cup of wine is called the cup of redemption

And in the same way He took the cup after they had eaten, saying, “This cup which is poured out for you is the new covenant in My blood.”

Luke 22:20

And when He had taken a cup and given thanks, He gave it to them, saying, “Drink from it, all of you; for this is My blood of the covenant, which is poured out for many for forgiveness of sins.” Matthew 26:27-28

Fourth cup is called the cup of completion/hope/praise/thanks

(Jesus mentioned it but did not drink from this cup)

“But I say to you, I will not drink of this fruit of the vine from now on until that day when I drink it new with you in My Father’s kingdom.”

Matthew 26:29 (also Mark 14:25)

http://www.differentspirit.org/articles/passover_meal.php



The Fourth Cup of Wine Called the cup of completion/hope/praise/thanks

- This cup was not taken by Yeshua during His Last Supper.
- Today, people observing the Passover can choose to partake of this cup and say the following blessing.
- *Baruch atah Adonai, Eloheinu melech ha-olam, borei p'ri hagafen.*
- Praised are you, Lord our God, King of the universe, who has created the fruit of the vine.



Passover Symbolism Reveals Jesus

by Rich Deem

Much of the symbolism of Jesus' last Passover week is lost to us because we are unaware of the customs of the time. For example, Jesus came into the city of Jerusalem five days before the lamb was killed in the temple as the Passover sacrifice for the sins of the people of Israel. Five days before the lamb was to be sacrificed, it was chosen. Jesus entered Jerusalem on lamb selection day as the Lamb of God. The people did not understand the significance of this, since they greeted Him with palm branches and hailed Him as King, shouting "Hosanna," which means "save us." However, they were not looking for a spiritual Savior, but a political savior. Palm branches were a symbol of freedom and defiance. Jesus' reaction was to weep, since He realized that they did not understand the Messiah's purpose in coming.

<http://www.godandscience.org/apologetics/passover.html>



The Cross Opens the Door to Our Salvation

On Passover, the priest would blow the shofar (ram's horn) at 3:00 pm, the moment the lamb was sacrificed.

Now from the sixth hour (12 pm) darkness fell upon all the land until the ninth hour (3 pm). About the ninth hour (3 pm) Jesus cried out with a loud voice, saying, “Eli, Eli, lama sabachthani?” that is, “My God, My God, why have You forsaken Me?” And Jesus cried out again with a loud voice, and yielded up His spirit. And behold, the veil of the temple was torn in two from top to bottom; and the earth shook and the rocks were split. Matthew 27:45-46, 50-51



Passover Sacrifice Reveals Jesus

by Rich Deem

The day Jesus was crucified was the day of the Passover celebration and the day that the Passover lamb was to be sacrificed. For the previous 1,200 years, the priest would blow the shofar (ram's horn) at 3:00 pm - the moment the lamb was sacrificed, and all the people would pause to contemplate the sacrifice for sins on behalf of the people of Israel. At 3:00 pm, when Jesus was being crucified, He said, "It is finished" (John 19:30) at the moment that the Passover lamb was sacrificed and the shofar was blown from the Temple. The sacrifice of the lamb of God was fulfilled at the hour that the symbolic animal sacrifice usually took place. At the same time, the veil of the Temple (a three-inch thick, several story high cloth that demarked the Holy of Holies) tore from top to bottom - representing a removal of the separation between God and man. Fifty days later, on the anniversary of the giving of the law (Pentecost), God left the earthly Temple to inhabit those who call on the name of Jesus through His Holy Spirit.

<http://www.godandscience.org/apologetics/passover.html>



How the Passover Reveals Jesus Christ in His Burial

by Rich Deem

The festival of unleavened bread began Friday evening (at sunset). As part of the festival, the Jews would take some of the grain - the "first fruits" of their harvest - to the Temple to offer as a sacrifice. In so doing, they were offering God all they had and trusting Him to provide the rest of the harvest. It was at this point that Jesus was buried - planted in the ground - as He said right before His death. Apostle Paul refers to Jesus as the first fruits of those raised from the dead in 1 Corinthians. As such, Jesus represents the fulfillment of God's promise to provide the rest of the harvest - resurrection of those who follow the Messiah.

<http://www.godandscience.org/apologetics/passover.html>



Jesus is the Passover Sacrifice

“But when Christ appeared as a high priest of the good things to come, He entered through the greater and more perfect tabernacle, not made with hands, that is to say, not of this creation; and not through the blood of goats and calves, **but through His own blood**, He entered the holy place once for all, having obtained eternal redemption. For if the blood of goats and bulls and the ashes of a heifer sprinkling those who have been defiled sanctify for the cleansing of the flesh, **how much more will the blood of Christ**, who through the eternal Spirit offered Himself without blemish to God, cleanse your conscience from dead works to serve the living God?”

Hebrews 9:11-14



Conclusion of the Seder Meal

#14 Hallel

Singing songs of praise

Psalms 113-118, 136



After singing a hymn, they went out to the Mount of Olives. Matthew 26:30

What did Jesus and His disciples sing?

The "Hallel Psalms" (Psalms 113-118, 136) are a collection of psalms recited during festivals like Passover, Shavuot, Sukkot, and Hanukkah, as a form of praise and thanksgiving to God.

The word "Hallel" (הַלֵּל) means "praise" in Hebrew, and the psalms are a powerful expression of praise and gratitude.



Hallel - Psalm 113

Praise the Lord! Praise, O servants of the Lord, praise the name of the Lord. Blessed be the name of the Lord from this time forth and forever. From the rising of the sun to its setting the name of the Lord is to be praised. The Lord is high above all nations; His glory is above the heavens. Who is like the Lord our God, Who is enthroned on high, Who humbles Himself to behold the things that are in heaven and in the earth? He raises the poor from the dust and lifts the needy from the ash heap, to make them sit with princes, with the princes of His people. He makes the barren woman abide in the house as a joyful mother of children. Praise the Lord!



Hallel – Psalm 117

Praise the Lord, all nations; laud Him, all peoples! For His lovingkindness is great toward us, and the truth of the Lord is everlasting. Praise the Lord!



Give thanks to the Lord, for He is good;
for His lovingkindness is everlasting.

Oh let Israel say, “His lovingkindness is
everlasting.” Oh let the house of Aaron
say, “His lovingkindness is everlasting.”

Oh let those who fear the Lord say, “His
lovingkindness is everlasting.”

Psalm 118:1-4



The Lord is my strength and song, and He has become my salvation. The sound of joyful shouting and salvation is in the tents of the righteous; the right hand of the Lord does valiantly. The right hand of the Lord is exalted; the right hand of the Lord does valiantly. I will not die, but live, and tell of the works of the Lord. The Lord has disciplined me severely, but He has not given me over to death. Open to me the gates of righteousness; I shall enter through them, I shall give thanks to the Lord. This is the gate of the Lord; the righteous will enter through it. Psalm 118:14-21



The stone which the builders rejected has become the chief corner stone. This is the Lord's doing; it is marvelous in our eyes. This is the day which the Lord has made; let us rejoice and be glad in it. O Lord, do save, we beseech You; O Lord, we beseech You, do send prosperity! Blessed is the one who comes in the name of the Lord; we have blessed you from the house of the Lord. Psalm 118:22-26

*On the day Jesus was going to the cross, He was rejoicing!



THE WEEK THAT
CHANGED ETERNITY

Give thanks to the Lord, for He is good, for His lovingkindness is everlasting. Give thanks to the God of gods, for His lovingkindness is everlasting. Give thanks to the Lord of lords, For His lovingkindness is everlasting. To Him who alone does great wonders, for His lovingkindness is everlasting; to Him who made the heavens with skill, for His lovingkindness is everlasting; to Him who spread out the earth above the waters, for His lovingkindness is everlasting; to Him who made the great lights, for His lovingkindness is everlasting: the sun to rule by day, for His lovingkindness is everlasting, the moon and stars to rule by night, for His lovingkindness is everlasting. To Him who smote the Egyptians in their firstborn, for His lovingkindness is everlasting, and brought Israel out from their midst, for His lovingkindness is everlasting, with a strong hand and an outstretched arm, for His lovingkindness is everlasting. To Him who divided the Red Sea asunder, for His lovingkindness is everlasting, and made Israel pass through the midst of it, for His lovingkindness is everlasting; but He overthrew Pharaoh and his army in the Red Sea, for His lovingkindness is everlasting. To Him who led His people through the wilderness, for His lovingkindness is everlasting; to Him who smote great kings, for His lovingkindness is everlasting, and slew mighty kings, for His lovingkindness is everlasting: Sihon, king of the Amorites, for His lovingkindness is everlasting, and Og, king of Bashan, for His lovingkindness is everlasting, and gave their land as a heritage, for His lovingkindness is everlasting, even a heritage to Israel His servant, for His lovingkindness is everlasting. Who remembered us in our low estate, for His lovingkindness is everlasting, and has rescued us from our adversaries, for His lovingkindness is everlasting; Who gives food to all flesh, For His lovingkindness is everlasting. Give thanks to the God of heaven, for His lovingkindness is everlasting. Psalm 136:1-26 (The Great Hallel – Hallel HaGadol)



Looking for Elijah to Come

- After the fourth cup of wine and singing of songs (called “Hallel Psalms”), family members open their front door to look for Elijah the prophet.
- The Lord said, “Behold, I am going to send you Elijah the prophet before the coming of the great and terrible day of the Lord. He will restore the hearts of the fathers to their children and the hearts of the children to their fathers, so that I will not come and smite the land with a curse.”
Malachi 4:5-6
- With expectant hearts, people sing: "*Eliyahu ha navi, Eliyahu ha Tishbi, Eliyahu, Eliyahu, Eliyahu ha Giladi.*"
(Elijah the prophet, Elijah the Tishbite, Elijah the Gileadite, may the prophet Elijah come soon.)
- Jewish families hope that on Passover the prophet Elijah will come to herald the arrival of the Promised Messiah.



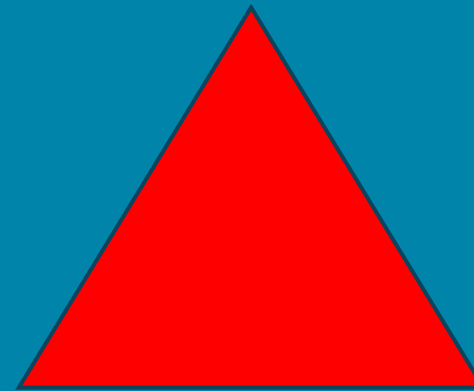
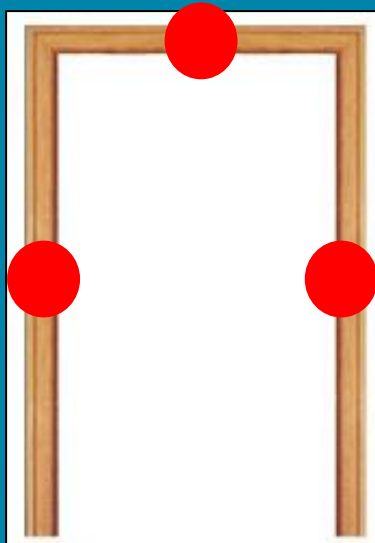
The New Testament teaches that one man did come in the spirit of Elijah. His name was John (the Baptist) and he heralded the Messiah's coming almost 2,000 years ago.

- “There came a man sent from God, whose name was John. He came as a witness, to testify about the Light, so that all might believe through him. He was not the Light, but he came to testify about the Light.” John 1:6-8
- Jesus said, “For all the prophets and the Law prophesied until John. And if you are willing to accept it, John himself is Elijah who was to come.” Matthew 11:13-14



Blood of the Lamb

Moreover, they shall take some of the **blood** and put it on the **two doorposts** and on the **lintel** of the houses in which they eat it. Exodus 12:7

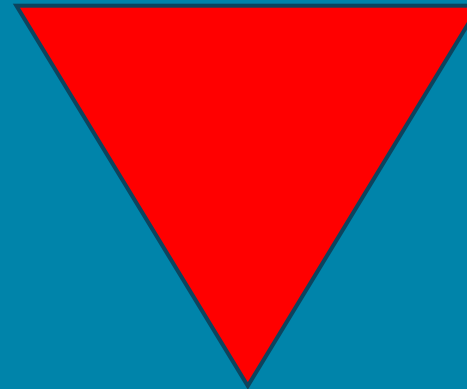
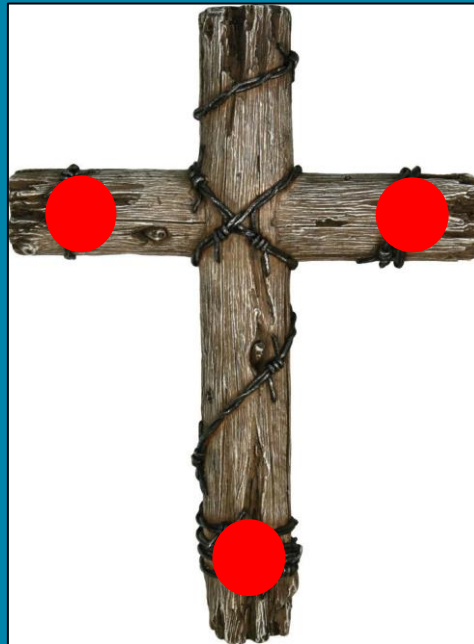


Humans reach up to God



Blood of the Lamb

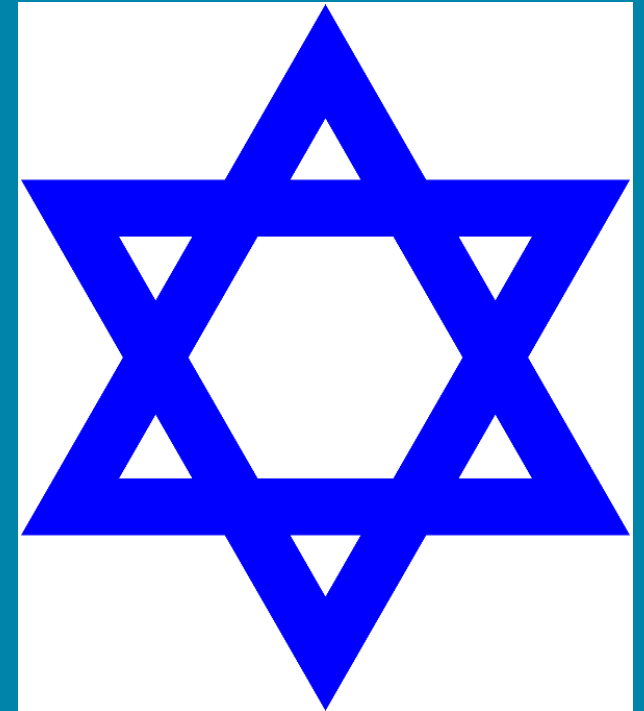
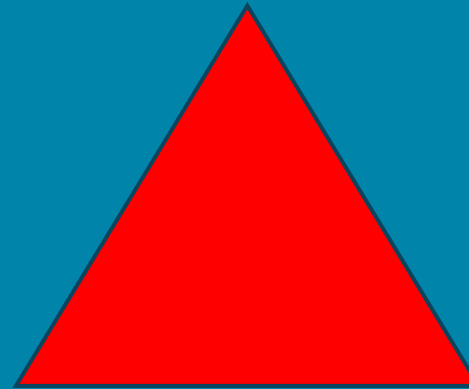
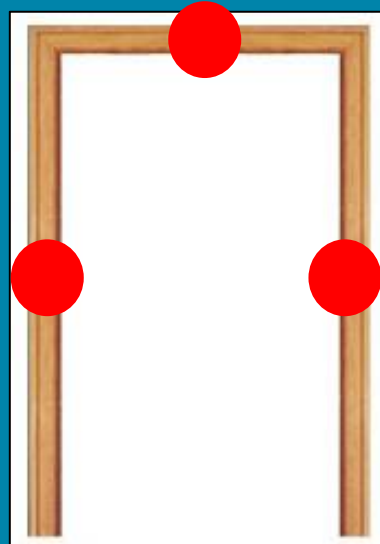
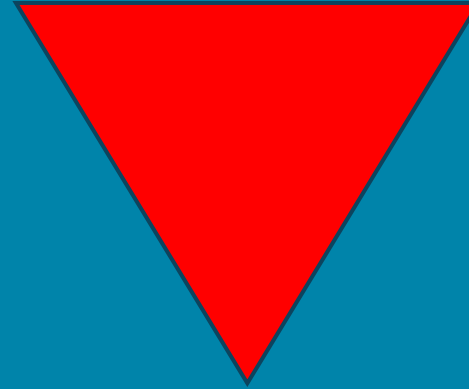
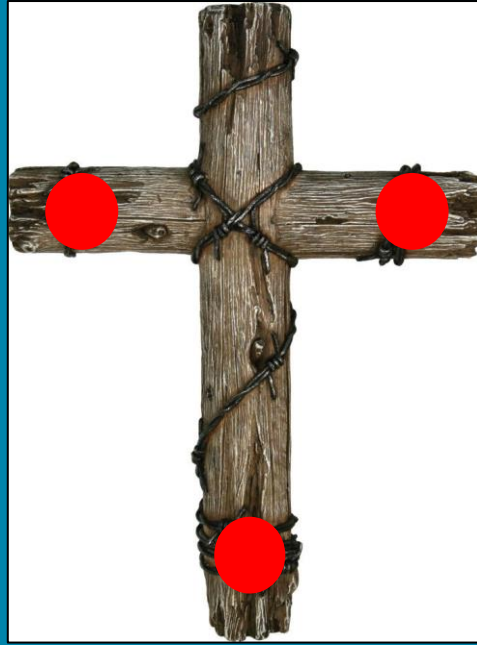
And when they had crucified Him, they divided up His garments among themselves by casting lots. Matthew 27:35



God reaches down to us



Blood of the Lamb



THE WEEK THAT
CHANGED ETERNITY



Observing Passover is an act of faith. While still within the darkness of bondage in Egypt, the Israelites had to believe in the freedom God promised to them. By taking hold of the lamb on the 10th of Nisan, waiting four days and then slaughtering the lamb, placing its blood upon their doorway, and later eating its flesh, the people expressed faith in God's deliverance by means of his compassionate gift of vicarious atonement (Exodus 12:3-12). Celebrating Passover expresses faith that we are set free from the powers of darkness and oppression, even during the struggle against the darkness. The victory of Passover is a divinely given freedom, a rebirth produced by the Spirit of God (2 Corinthians 5:17).

- Hebrew for Christians



The message of Passover applies to each of us: "In each and every generation an individual should look upon him or herself as if he or she (personally) had left Egypt." The very First Commandment is to accept the reality of your personal deliverance by the LORD: "I am the LORD your God, who brought you (singular) out of the land of Egypt, out of the house of slavery" (Exod. 20:2). Note that the Hebrew word "Egypt" is *mitzraim* מצרים a word that means "prison, enclosure, or straights," from the verb *tzur* צור meaning "to bind or confine" (the Yiddish word *tsuris*, "trouble," comes from the same root). On the other hand, the Hebrew word for salvation is *yeshuah* ישועה from a root that means to "make wide," to "release from constraint," to deliver or set free. It is noteworthy that God began the Ten Commandments by identifying Himself as our Redeemer and Deliverer rather than as our Creator, because the very purpose of creation is to be set free by means of God's redemptive love given through Yeshua, the "Lamb slain from the foundation of the world" (Revelation 13:8; 1 Peter 1:18-20; Ephesians 1:4; 2 Timothy 1:9). The book of Genesis is the context to the story of the Exodus. - Hebrew for Christians



#15 Nirtzah – Conclusion of the Seder

- **Nirtzah** נִרְצָה Hebrew word that means “acceptance”
- A song or chant stating that the Passover Seder has been executed and completed properly. It is recited at the end of the Seder meal and follows the "Maggid" portion of the ritual observance, the telling of the story of the Exodus from Egypt.

The Seder is ended according to its proper form

In all its regulations and laws

As we were privileged to arrange it (now),

May he be privileged to perform it (in future)

Pure one dwelling on high

Raise up the countless congregation

In the near future lead the offshoots of your vineyard

Redeemed to Zion in joy.

Next year in Jerusalem!



Ending the Seder Meal

לְשָׁנָה הַבָּאָה בִּירוּשָׁלַיִם הַבְּנוּיָה

Li-shanah Haba'ah Bi-rushalayim Ha-bnu-yah!

Next year in the rebuilt Jerusalem!



Now that we understand what Jesus was celebrating during His Last Supper, we will now participate in the Lord's Supper.